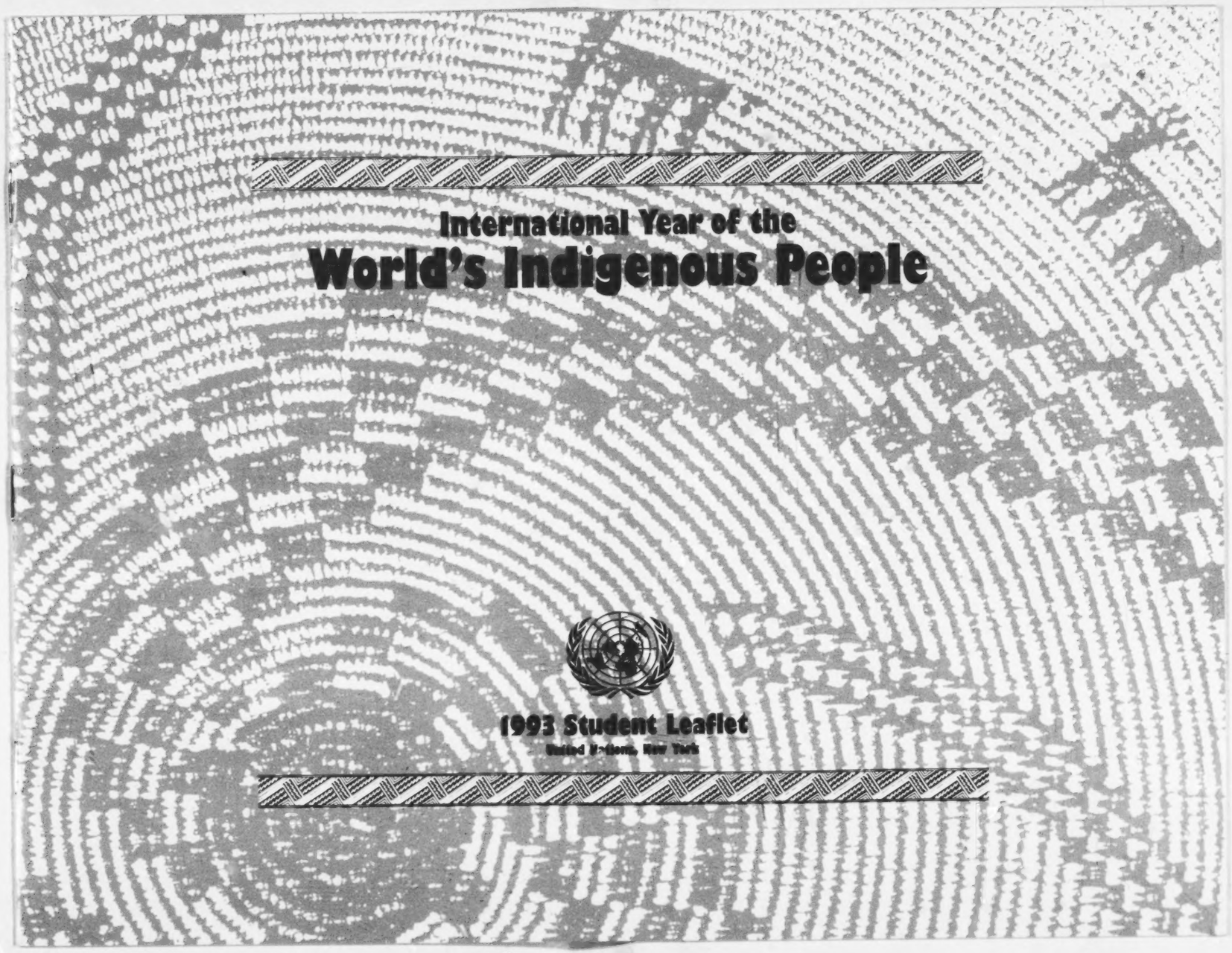
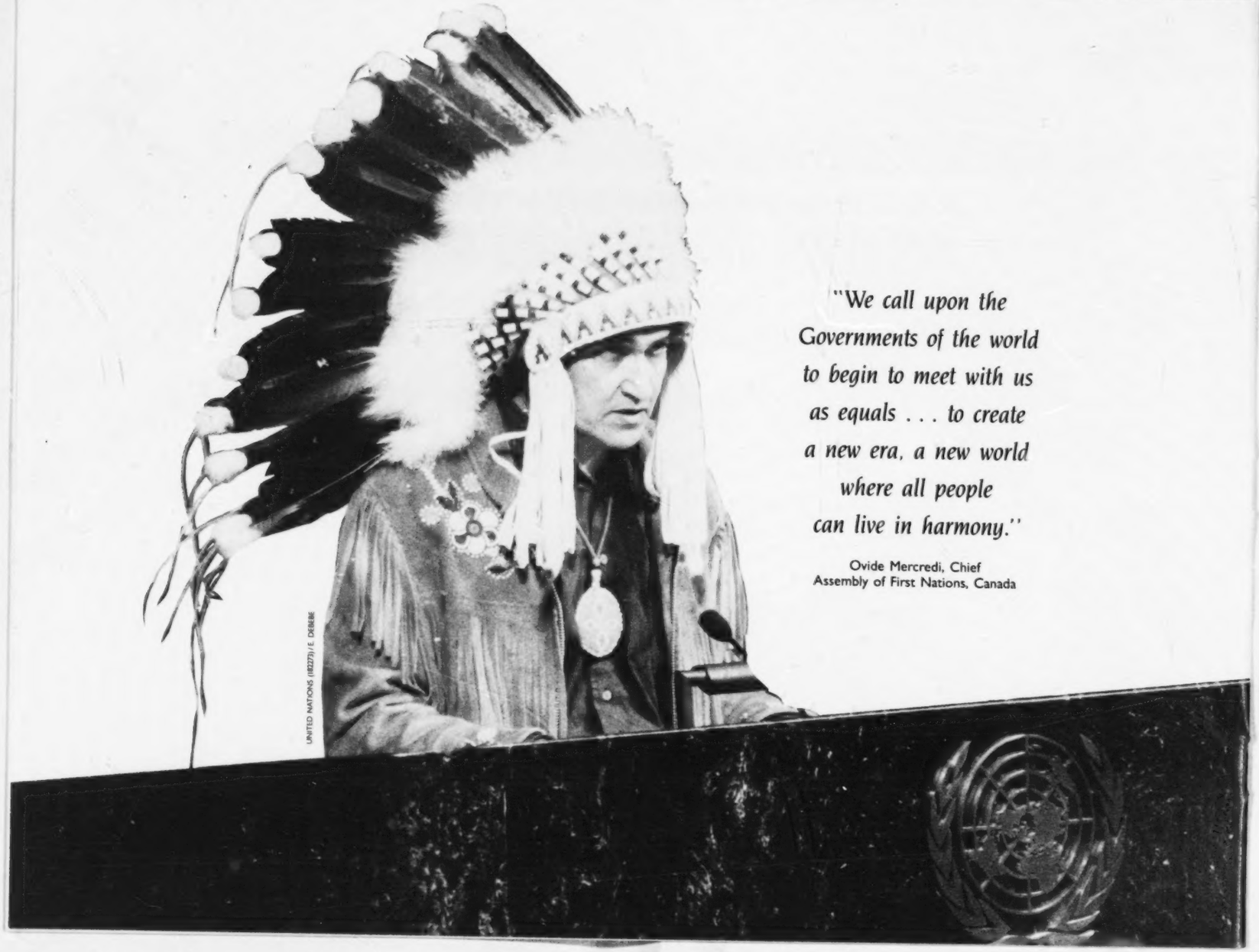

International Year of the
World's Indigenous People
1993 Student Leaflet
United Nations, New York



UNITED NATIONS (UN227)/ E. DEBEBE

"We call upon the Governments of the world to begin to meet with us as equals . . . to create a new era, a new world where all people can live in harmony."

Ovide Mercredi, Chief
Assembly of First Nations, Canada

A Letter from the Assistant Secretary-General

Dear Students,

When I was young, I loved to watch films and read stories about what were then called "Red Indians". They wore feathers in their hair and carried bows and arrows tipped with poison. Riding powerful horses, they would come and attack the white people, trying to take land away from them. As the two sides fought, the Indians, who had very few guns, died in dozens.

Later, when I grew up and read history books, I learned that in fact the Indians were no different from other people. Perhaps they wore different clothing or led a lifestyle that seemed different to many people, but that did not make them strange. They did not take over other people's land, either; rather, their land was taken over by others. Like most people, they loved music, told stories to their children, worked on farms and, in general, led peaceful lives.

I also learned that Indians are called indigenous people. They are "indigenous" or "native" because they are among the oldest peoples on Earth. In fact, they are often called the "first peoples".

Indians are not the only indigenous people. At one time, "first peoples" lived all over the world. But today, as a result of wars, disease and discrimination, their very existence is threatened. Some 300 million indigenous people now live in more than 70 countries, from the Arctic regions to the Amazon and Australia. Besides being the oldest of peoples, there are a few things common to most of them. They are often poor, they live in remote or inhospitable lands, many of them cannot read or write and they generally suffer from racial discrimination. Other peoples, who think they are better and more "civilized", continue to impose their own culture and ways of life on indigenous peoples.

Recently, I read a statement by Chief Dan George of Vancouver, Canada, which in a way summed up the condition of all indigenous peoples. He said: "In the long hundred years since the white man came, I

have seen my freedom disappear like the salmon going mysteriously out to the sea. The white man's strange customs, which I could not understand, pressed down on me until I could no longer breathe. And when I fought to protect my land and home, I was called a 'savage'. When I neither understood nor welcomed the white man's way of life, I was called lazy. When I tried to lead my people, I was stripped of my authority."

A few hundred years ago, when indigenous peoples still controlled their own lives, many created great civilizations. Some had beautiful cities, their architecture was world-class, their knowledge of science advanced and their art beautiful. They also lived in harmony with nature and knew how to preserve it for themselves and for their children.

Don't be surprised if I tell you that indigenous people discovered many of the vegetables and other staple foods we now eat. Long before Christopher Columbus arrived in the Americas, the Indians were growing corn, potatoes, tomatoes, pumpkins, sunflowers and rice. They also grew coffee, vanilla and cacao (from which we get chocolate and cocoa). They had very efficient irrigation systems, and their planting methods were friendly to the environment. After hundreds of years of observation and use, they knew a great deal about medicine. As you know, scientists use many plants for preparing life-saving drugs. Two-thirds of such plants were discovered and first used for medicinal purposes by indigenous peoples. Many scientists believe that drugs for cancer or AIDS could one day be made from plants known to indigenous people.

Despite these enormous contributions, "modern" people have not treated indigenous people well. Indigenous people have been attacked, killed or turned into slaves. They have been deprived of their political rights, such as the right to vote. Their lands continue to be taken over, often by force. Their children grow up in poverty and often die from malnutrition and disease. Indigenous children have sometimes been bought from their parents and sold in cities to work as prostitutes. In some countries, they are not allowed to speak their own languages in

public or study them in schools. Too often they cannot find good jobs, and are paid much less than others for the same work done. When they protest, they face the possibility of arrest or torture. Indigenous people are like unwelcome foreign guests living in their own lands.

It is only recently that the world has become fully aware of the injustices done to indigenous peoples. Indigenous peoples themselves have become more organized and are now demanding equal rights. They have found a friend in the United Nations, which, together with many Governments, has been working to give indigenous people a real voice.

You may have heard about the Universal Declaration of Human Rights. The UN adopted this historic document in 1948. It says that nobody can be discriminated against on the basis of his or her race, colour or ethnic background. Many other international agreements put together by the UN also support equal rights for indigenous peoples.

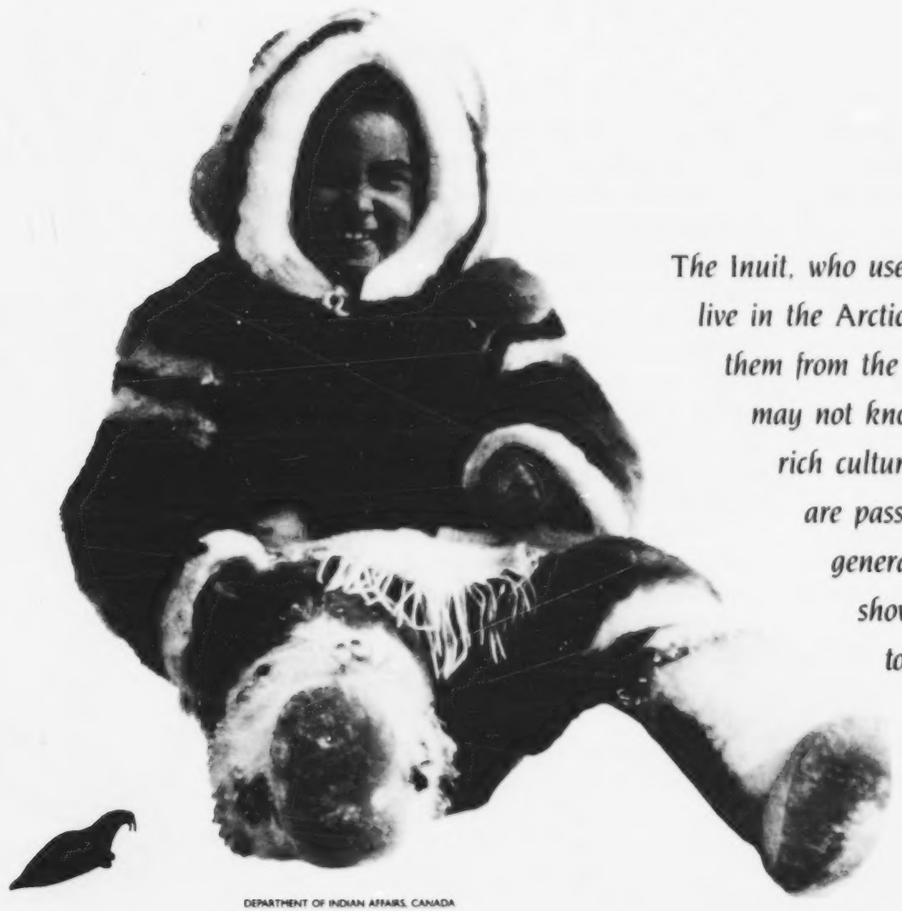
Because of its concern for the rights of indigenous peoples, the United Nations declared 1993 the International Year of the World's Indigenous People.

The Year offers an opportunity to all people, both young and old, to learn about their indigenous neighbours and help them in their struggle for equal rights.

For generations, indigenous peoples have enriched us with their knowledge of the environment. They consider land a source of life, not just an economic resource. Today, pollution and waste are choking our Earth. By learning more about the way indigenous peoples live in partnership with nature, we may actually better protect our environment.

I know you will agree with me that it is time all people learned to respect the world's indigenous peoples as their equal partners and to honour and promote their basic rights and freedoms.

Marco Vianello-Chiodo, Assistant Secretary-General
Department of Public Information, United Nations



The Inuit, who used to be known as Eskimos, live in the Arctic regions. Perhaps you know them from the pictures of igloos. What you may not know is that the Inuit have a very rich culture. Wonderful stories, for example, are passed on orally from generation to generation. Here is one such story, which shows how closely related the Inuit feel to the environment in which they live.

DEPARTMENT OF INDIAN AFFAIRS, CANADA

The Story of the Thunder and the Lightning

Once upon a time, there were no thieves among humankind; but then one day it happened, during a song festival, that a brother and sister were left alone in a house, and here they found a caribou skin with the hair off, and a firestone. These they stole, but hardly had they stolen them when a great fear of their fellows came upon them.

"What shall we do to get away from everyone?" said one.

"Let us turn into caribou", said the other.

"Then people will kill us."

"Let us turn into foxes."

"No, no. People would kill us if we turned into foxes."

And so they went through all the animals in turn, and always they were afraid people would kill them. But then one said:

"Let us turn into thunder and lightning and then people will not be able to catch us."

And so they turned into thunder and lightning, and went up into the sky. Now when there is thunder and lightning, it is because one of them rattles the dry caribou skin, while the other strikes sparks from the firestone.

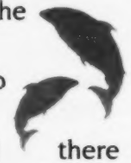
(Reproduced from *Compagnons du Soleil* (*Companions of the Sun*), co-published by UNESCO, Editions de la Découverte (Paris) and the Fondation pour le progrès de l'Homme.)

Living in the Middle of the Rain Forest

There is nothing odd or funny about living in the middle of a rain forest. Kayapo Indians like me have lived in the Amazon rain forest of Brazil for many, many years. To us, the forest is a great school. It is alive and gives us food for sustenance.

Ours is a farming community. We farm the land collectively, choosing plants that have special qualities, such as their aroma or their ability to resist diseases. We also plant crops that grow in harmony with each other. Sometimes we plant banana trees around a field to keep ants or other foliage-eating insects out. Our people learned many, many years ago that banana trees are good for this. We always grow a certain crop on one piece of land and then we switch to another after some time. This helps the land regain its strength and fertility.

We also enjoy hunting. My father is a wonderful hunter. He is a medicine man, too. He knows hundreds of plants that heal many diseases. He learned about them from his parents, and he often takes me out to teach me about them. There are specific times to collect plants. He says certain plants are more useful when collected at dawn—and certain plants in the evening.



Fishing is another fun thing I love to do with my friends. There are certain areas where we can go out fishing and there are others which are forbidden because they are reserved for spawning. Tukanos, who are Indians like us and live in the Amazon rain forest, believe that if you fish in a forbidden area, the ancestors will come and take away a child for every fish caught.

My father has taught me that everything that surrounds us—the land, the birds, the fish and the animals—are our close relatives, like our brothers and sisters. So, when outsiders take

land away from us, we are separated from a part of our life. Unfortunately, this is what is happening today. Rain forests are disappearing. Fertilizers and other chemicals are polluting fishing areas. Cattle are dying because there is no room for grazing. Dams are being built in our areas, forcing us to move out.

It is time for us, the Indians, to act together against such destruction. Recently, working together, we halted the construction of a dam on the Xingu River. Our leaders visited different countries of the world and urged them not to support the project. When some of those countries decided not to fund the project, the Brazilian Government agreed to change its policy—at least for the time being.

It was a big victory for our people. This could not have happened without support and help from others.

Paulinho

MILTON GURAN / IMPACT VISUALS

AUSTRALIAN OVERSEAS INFORMATION SERVICE

"In Aboriginal society, no one person is more important than another—all are parts of a whole."

Pat Dodson, Aborigine Leader

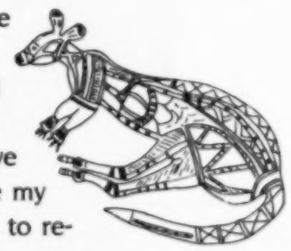
The Aborigines of Australia

There is one thing that makes us Aborigines quite special: we have been around for more than 40,000 years. Some of us have lived in the desert of Australia and survived by procuring food and water from it. Our people learned to live together in harmony thousands of years ago. We formed our own cooperative family groups, developed our laws and lived by them.

We have a rich culture with lively dances and music. We learned to express ourselves through drawings, artefacts, rock drawings and even smoke fire long before formal language was developed.

Once we were very rich, but today we are among the Earth's poorest people. Once we were all over Australia, but now we have less than one per cent of the land here. As valuable minerals are discovered in areas where we live, developers move onto our lands. They pollute our land and water, and refuse to share their profits with us.

After years of hardship, we have started taking things into our own hands. We are setting up schools and health centres, providing legal help to those who need it and giving financial support to the poorest among us. The Government now accepts greater control by us over our own Aboriginal lands. A former Australian Prime Minister actually admitted that the entire country was once ours and that we should get compensation for the loss we suffered.



I know life around us is changing and we need to adapt. But I also want to preserve my traditions, my language and culture. I want to remain an Aborigine and be accepted and respected for what I am.

Joshua

UNICEF / WATSON

"We are nomads, living in harmony with the environment. We didn't ever stay long enough to destroy an area. Why has there been degradation of our environment? New Governments took over our lands and perceived us pastoralists as uncivilized."

Cherif ag Mohamed, Tuareg
Taken from speech at
Roots of the Future conference
Paris, December 1991

I am a Tuareg

Yesterday we had a camel race. My brother, who is a great camel rider, easily won the race by beating more than 50 others. It was not, however, winning the race that mattered most; taking part was much more important. For my brother, the race was also an opportunity to show off his skills as a rider. You see, he is looking for a bride, and this is how our men often try to impress the women.

We Tuaregs live right in the middle of Africa's great Sahara desert. It is dry and hot, and water is a scarce commodity. But we know exactly where to find water. We have very little rain here in the desert, but when it does rain, the water remains stored several feet deep in the earth. You would be surprised to see the vegetable gardens we grow.

We are nomads, so we are almost always on the move. As we don't stay long in one place, the pressure we put on the environment is limited. This gives the land a chance to rest and allows water sources to fill up again. We usually move from a dry to a less dry area, taking with us our household goods and our camels and goats so they can graze closer to water.

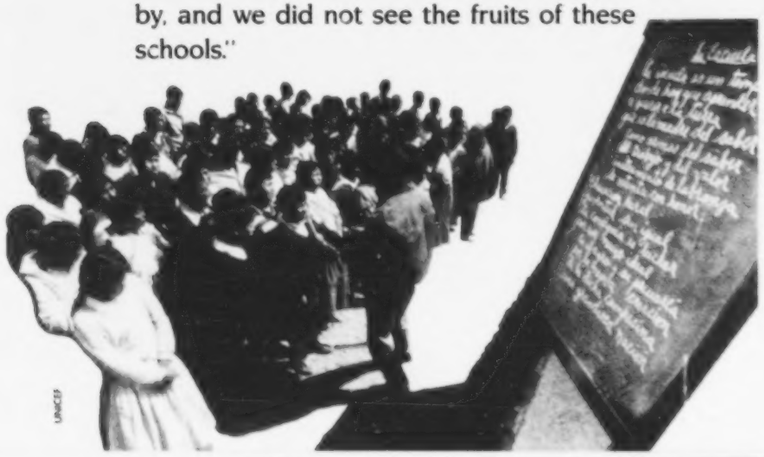
Camels are our greatest treasure. They can store food in their hump and water in their stomach and can walk for days in the desert with little rest. We sell them only when we need to buy important things.

We have lived in these lands and preserved the environment for centuries. Now that the Government is taking over much of the land, we worry that things will never be the same again.

Mohamed

The Language of Education

There are some 200,000 Guarani Indians living in Bolivia, Argentina, Brazil and Paraguay. A few years ago, leaders of Bolivia's 80,000 Guaranis sent a letter to UNICEF, the United Nations Children's Fund. "Many years ago", the letter said, "when schools arrived in our region, they told us that education would be the way out of our backwardness. We built school buildings with whatever little resources we had and made the Government send teachers. But the years went by, and we did not see the fruits of these schools."



UNICEF

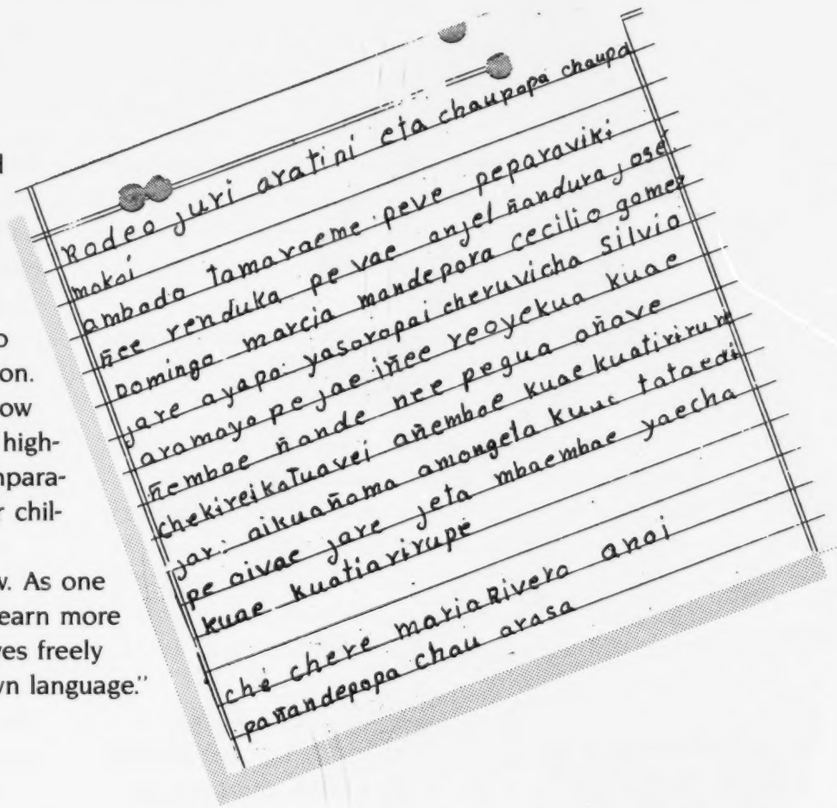
Education in the schools was all in the Spanish language. The Government thought it was more advanced than the Indian languages and that the Indians should learn it. Unfortunately, instead of helping them advance, education did the opposite. Many teachers told the Guarani children, who were unable to cope with a new language, that they were stupid and backward. As the Guarani leaders wrote in their letter to UNICEF, "The Spanish language, which was supposed to open the doors to science and knowledge, ended up making us ashamed of our customs and language."

In 1989, two United Nations agencies, UNICEF and UNESCO, the United Nations Educational, Scientific and Cultural Organization, moved to change the situation. Their representatives met with the Guarani people and Bolivian officials.

With the help of a number of other local and international organizations, they started a new school programme to give the Guarani children a chance to learn two languages, Guarani and Spanish. In 1992, Bolivia's President formally launched a literacy campaign to give every Guarani person a bilingual education.

The initiative has paid off. Early results show that Guarani children in bilingual schools get higher grades in all subjects than students in comparable single-language schools. As a result, fewer children leave school before finishing.

The Guarani people are more hopeful now. As one parent wrote to UNICEF, "Our children now learn more and better. At last they can express themselves freely without being punished for speaking their own language."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aramaya pejae iñee reoyekua kuae
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pañandepopa chau arasa

I, Rigoberta Menchu

Rigoberta Menchu began working in the fields of rich landowners when she was only five. Day after day, she started early in the morning and often continued until after midnight. In return she got very little food, her wages were minimal and her living conditions were appalling. "We lived like animals", she recalled several years later.

Rigoberta is a Quiche Indian. In Guatemala, her native country, the majority of the population are Indians. They have lived in that country for more than 20,000 years, and their ancestors created the famous Mayan civilization. Today, they are struggling to regain both their rights and self-respect. Rigoberta has led them in this fight.

When Rigoberta was young, one of her brothers died of malnutrition. When her parents were unable to pay for medicine and later for burial, the landowner withheld their wages. In 1980, Rigoberta's father died at the hands of the police after he took part in a demonstration. Later, her brother Petrochino and mother Juana Tum were also murdered by the police. It was at this time that Rigoberta left Guatemala and went into exile. Ever since, she has been involved in a peaceful campaign to improve the human rights situation of her people. In her autobiography, I, *Rigoberta Menchu*, she narrates her painful experiences.

Rigoberta is a tireless traveller. She campaigns among Indian refugees, encouraging them to unite. She journeys to different countries and meets with their leaders. She talks to journalists, asking for help and support. She always stresses, "My campaign is not for the Quiche Indians alone. It is for all indigenous peoples."

In 1992, Rigoberta won the Nobel Prize for

Peace. It was a great honour for a woman who was born poor and never attended a formal school. Soon she returned to Guatemala, where she was given a hero's welcome. Though delighted to have won the award, Rigoberta knew she still had a long way to go.

"Fighting to protect human rights is not something you can do in only one place, with one or two people", she said after winning the Prize. Thousands of people around the world are still unable to enjoy their human rights. "It is our collective responsibility to fight for their rights", Rigoberta said.

This year, in further recognition of her work, UN Secretary-General Boutros Boutros-Ghali appointed Rigoberta as the UN's Goodwill Ambassador for the 1993 International Year of the World's Indigenous People.

UNITED NATIONS (#2000) / M. GRANT

Suggestions for Teachers

The indigenous peoples are among the most neglected and vulnerable groups on Earth. The observance of the International Year of the World's Indigenous People 1993 provides an opportunity for the world community to mobilize actions for improving the lives of the indigenous peoples. The following teaching suggestions are intended to stimulate some ideas for teaching about the indigenous peoples and the United Nations to young children from eight years up.

Why? Goals and Opportunities

The observance of the International Year of the World's Indigenous People offers opportunities for children to learn about groups of peoples whose knowledge, beliefs, skills and ways of living are crucial in maintaining a balance in nature. For centuries, indigenous peoples have served as guardians of Earth's ecosystem. Now, as we face an environmental crisis, young people can learn some important lessons from them about how best to manage our natural resources.

Learning about indigenous peoples will also help children to:

- Respect the dignity and equal worth of different peoples;
- Appreciate and learn from diversity;
- Become aware of human rights and the need to promote and protect them;
- Understand how the United Nations promotes the rights of indigenous peoples.

What? Focus and Themes

In teaching about any aspect of the work of the United Nations, there are three basic themes:

The goal: A just and peaceful world community in which all persons and all countries are free to develop in their own ways.

The reality: Although much has been accomplished, obstacles such as racial discrimination, social injustice and violence continue to impede progress in many areas.

What remains to be done: The urgent need for individuals and countries to uphold the principles set out in the United Nations Charter.

In addition to these overall themes, classes can take up topics directly related to indigenous peoples. For example:

The dignity and worth of indigenous peoples: examine their arts, architecture, myths, social organization, relations with nature, etc.

Injustices inflicted upon indigenous peoples: examine them in the historical context (e.g., conquest of indigenous lands, agreements made but not honoured, treatment after conquest, etc.) and the current context (e.g., discrimination in land ownership, job opportunities, education, health, political participation, etc.)

The International Year of the World's Indigenous People 1993: the theme of the International Year is "Indigenous People: A New Partnership". Students could explore what this "new partnership" means for them and for their communities.

How? Approaches and Methods

The topic of indigenous peoples can be studied not only in history or social studies classes but also in science, literature, arts, drama and even sports. Students should learn in particular about local indigenous peoples.

Since the topic deals with the ways human beings feel about and treat one another, teachers can easily use a variety of behavioural approaches and methods. While it is possible that students may not have met any indigenous people, they are certain to have come across people they may perceive as "different". These could be foreigners, newly arrived immigrants or simply people who have moved from other parts of the country. By encouraging students to remain open-minded about "outsiders", teachers can help them learn sensitivity and concern for their fellow human beings.

Students should not consider the issue too remote or one they cannot influence. During the International Year of the World's Indigenous People, they can organize locally and become part of a world-wide effort to honour indigenous peoples. They should also understand that their personal feelings and behaviour may help to change the general attitude towards indigenous peoples.

Where? Suggested Resources

In connection with the observance of the International Year, the UN Centre for Human Rights and the UN Department of Public Information have produced several publications and radio and TV programmes. Various United Nations specialized agencies, such as the UN Educational, Scientific and Cultural Organization (UNESCO), the UN Children's Fund (UNICEF), the International Labour Organisation (ILO) and the UN Development Programme (UNDP) have also produced print and audio-visual material on indigenous peoples and the United Nations and have developed information and educational material on various aspects of human rights, including the rights of indigenous peoples.

To obtain United Nations materials, contact your nearest United Nations Information Centre or Service. You may also write to the Public Inquiries Unit, Department of Public Information, Room GA-057, United Nations, New York, NY 10017, USA.

Published by the United Nations Department of Public Information • DPI/1374—93-93417—September 1993—50M • Recycled fibres

The United Nations is Promoting and Protecting the Human Rights of Indigenous People

"The year 1993 will help to focus the United Nations system on the special situation of indigenous people and on their needs. One aim of the Year is to provide help to indigenous people and communities in areas such as health, education, development and environment. The emphasis must be on practical action, in the form of concrete projects benefitting indigenous people. An important element of these programmes should be the participation of indigenous people in their planning, implementation and evaluation.

"It is important that this Year should see the situation of indigenous people brought into centre stage as a subject for public awareness and debate. Members of the media, teachers, non-governmental organizations and other individuals and institutions will, I hope, help stimulate discussion and provide information. Cultural events are extremely important in this regard. But the really crucial role of the United Nations is to promote and protect the human rights of indigenous people."

From the statement of UN Secretary-General Boutros Boutros-Ghali at the launching of the International Year of the World's Indigenous People, 10 December 1992.

MAP FOLLOWS

END OF

DOCUMENT

The United Nations System

PRINCIPAL ORGANS OF THE UNITED NATIONS

INTERNATIONAL COURT OF JUSTICE

GENERAL ASSEMBLY

- Main and other sessional committees
- Standing committees and ad hoc bodies
- Other subsidiary organs and related bodies

▸ **UNRWA**
United Nations Relief and Works Agency for Palestine Refugees in the Near East

■ **IAEA**
International Atomic Energy Agency

▸ **INSTRAW**
International Research and Training Institute for the Advancement of Women

▸ **UNCHS**
United Nations Centre for Human Settlements (Habitat)

▸ **UNCTAD**
United Nations Conference on Trade and Development

▸ **UNDCP**
United Nations International Drug Control Programme

▸ **UNDP**
United Nations Development Programme

▸ **UNEP**
United Nations Environment Programme

▸ **UNFPA**
United Nations Population Fund

▸ **UNHCR**
Office of the United Nations High Commissioner for Refugees

▸ **UNICEF**
United Nations Children's Fund

▸ **UNIFEM**
United Nations Development Fund for Women

▸ **UNITAR**
United Nations Institute for Training and Research

▸ **UNU**
United Nations University

▸ **WFC**
World Food Council

ECONOMIC AND SOCIAL COUNCIL

▸ **WFP**
World Food Programme

▸ **ITC**
International Trade Centre UNCTAD/GATT

• **FUNCTIONAL COMMISSIONS**
- Commission for Social Development
- Commission on Human Rights
- Commission on Narcotic Drugs
- Commission on the Status of Women
- Commission on Sustainable Development
- Population Commission
- Statistical Commission

• **REGIONAL COMMISSIONS**
- Economic Commission for Africa (ECA)
- Economic Commission for Europe (ECE)
- Economic Commission for Latin America and the Caribbean (ECLAC)
- Economic and Social Commission for Asia and the Pacific (ESCAP)
- Economic and Social Commission for Western Asia (ESCWA)

• **SESSIONAL AND STANDING COMMITTEES**

• **EXPERT, AD HOC AND RELATED BODIES**

■ **ILO**
International Labour Organisation

■ **FAO**
Food and Agriculture Organization of the United Nations

■ **UNESCO**
United Nations Educational, Scientific and Cultural Organization

■ **WHO**
World Health Organization

World Bank Group

■ **IBRD**
International Bank for Reconstruction and Development (World Bank)

■ **IDA**
International Development Association

■ **IFC**
International Finance Corporation

■ **MIGA**
Multilateral Investment Guarantee Agency

■ **IMF**
International Monetary Fund

■ **ICAO**
International Civil Aviation Organization

■ **UPU**
Universal Postal Union

■ **ITU**
International Telecommunication Union

■ **WMO**
World Meteorological Organization

■ **IMO**
International Maritime Organization

■ **WIPO**
World Intellectual Property Organization

■ **IFAD**
International Fund for Agricultural Development

■ **UNIDO**
United Nations Industrial Development Organization

■ **GATT**
General Agreement on Tariffs and Trade

SECURITY COUNCIL

• Military Staff Committee

• Standing committees and ad hoc bodies

Peace-keeping operations

▸ **UNTSO**
United Nations Truce Supervison Organization
June 1948 to date

▸ **UNMOGIP**
United Nations Military Observer Group In India and Pakistan
January 1949 to date

▸ **UNFICYP**
United Nations Peace-keeping Force in Cyprus
March 1964 to date

▸ **UNDOF**
United Nations Disengagement Observer Force
June 1974 to date

▸ **UNIFIL**
United Nations Interim Force in Lebanon
March 1978 to date

▸ **UNIKOM**
United Nations Iraq-Kuwait Observation Mission
April 1991 to date

▸ **UNAVEM II**
United Nations Angola Verification Mission II
June 1991 to date

▸ **ONUSAL**
United Nations Observer Mission in El Salvador
July 1991 to date

▸ **MINURSO**
United Nations Mission for the Referendum in Western Sahara
September 1991 to date

▸ **UNPROFOR**
United Nations Protection Force
March 1992 to date

▸ **UNTAC**
United Nations Transitional Authority in Cambodia
March 1992 to date

▸ **UNOSOM**
United Nations Operation in Somalia
April 1992 to date

▸ **ONUMOZ**
United Nations Operation in Mozambique
December 1992 to date

▸ **UNOMUR**
United Nations Observer Mission Uganda-Rwanda
22 June 1993 to date

SECRETARIAT

TRUSTEESHIP COUNCIL

▸ **United Nations programmes and organs (representative list only)**

■ **Specialized agencies and other autonomous organizations within the system**

• **Other commissions, committees and ad hoc and related bodies**

Members of the United Nations

(As of May 1993)

Country	Date of Admission
Afghanistan	19 Nov. 1946
Albania	14 Dec. 1955
Algeria	8 Oct. 1962
Angola	1 Dec. 1976
Antigua and Barbuda	11 Nov. 1981
Argentina	24 Oct. 1945
Armenia	2 Mar. 1992
Australia	1 Nov. 1945
Austria	14 Dec. 1955
Azerbaijan	2 Mar. 1992
Bahamas	18 Sep. 1973
Bahrain	21 Sep. 1971
Bangladesh	17 Sep. 1974
Barbados	9 Dec. 1966
Belarus	24 Oct. 1945
Belgium	27 Dec. 1945
Belize	25 Sep. 1981
Benin	20 Sep. 1960
Bhutan	21 Sep. 1971
Bolivia	14 Nov. 1945
Bosnia and Herzegovina	22 May 1992
Botswana	17 Oct. 1966
Brazil	24 Oct. 1945
Brunei Darussalam	21 Sep. 1984
Bulgaria	14 Dec. 1955
Burkina Faso	20 Sep. 1960
Burundi	18 Sep. 1962
Cambodia	14 Dec. 1955
Cameroon	20 Sep. 1960
Canada	9 Nov. 1945
Cape Verde	16 Sep. 1975
Central African Republic	20 Sep. 1960
Chad	20 Sep. 1960
Chile	24 Oct. 1945
China	24 Oct. 1945
Colombia	5 Nov. 1945
Comoros	12 Nov. 1975
Congo	20 Sep. 1960
Costa Rica	2 Nov. 1945
Côte d'Ivoire	20 Sep. 1960
Croatia	22 May 1992
Cuba	24 Oct. 1945
Cyprus	20 Sep. 1960
Czech Republic	19 Jan. 1993
Democratic People's Republic of Korea	17 Sep. 1991
Denmark	24 Oct. 1945
Djibouti	20 Sep. 1977
Dominica	18 Dec. 1978
Dominican Republic	24 Oct. 1945
Ecuador	21 Dec. 1945
Egypt	24 Oct. 1945
El Salvador	24 Oct. 1945
Equatorial Guinea	12 Nov. 1968
Eritrea	28 May 1993
Estonia	17 Sep. 1991
Ethiopia	13 Nov. 1945
Fiji	13 Oct. 1970
Finland	14 Dec. 1955
France	24 Oct. 1945
Gabon	20 Sep. 1960
Gambia	21 Sep. 1965
Georgia	31 July 1992
Germany	18 Sep. 1973
Ghana	8 Mar. 1957
Greece	25 Oct. 1945
Grenada	17 Sep. 1974
Guatemala	21 Nov. 1945
Guinea	12 Dec. 1958
Guinea-Bissau	17 Sep. 1974
Guyana	20 Sep. 1966
Haiti	24 Oct. 1945
Honduras	17 Dec. 1945
Hungary	14 Dec. 1955
Iceland	19 Nov. 1946
India	30 Oct. 1945
Indonesia	28 Sep. 1950
Iran (Islamic Republic of)	24 Oct. 1945
Iraq	21 Dec. 1945
Ireland	14 Dec. 1955
Israel	11 May 1949
Italy	14 Dec. 1955
Jamaica	18 Sep. 1962
Japan	18 Dec. 1956
Jordan	14 Dec. 1955
Kazakhstan	2 Mar. 1992
Kenya	16 Dec. 1963
Kuwait	14 May 1963
Kyrgyzstan	2 Mar. 1992
Lao People's Democratic Republic	14 Dec. 1955
Latvia	17 Sep. 1991
Lebanon	24 Oct. 1945
Lesotho	17 Oct. 1966
Liberia	2 Nov. 1945
Libyan Arab Jamahiriya	14 Dec. 1955
Liechtenstein	18 Sep. 1990
Lithuania	17 Sep. 1991
Luxembourg	24 Oct. 1945
Madagascar	20 Sep. 1960
Malawi	1 Dec. 1964
Malaysia	17 Sep. 1957
Maldives	21 Sep. 1965
Mali	28 Sep. 1960
Malta	1 Dec. 1964
Marshall Islands	17 Sep. 1991
Mauritania	27 Oct. 1961
Mauritius	24 Apr. 1968
Mexico	7 Nov. 1945
Micronesia (Federated States of)	17 Sep. 1991
Monaco	28 May 1993
Mongolia	27 Oct. 1961
Morocco	12 Nov. 1956
Mozambique	16 Sep. 1975
Myanmar	19 Apr. 1948
Namibia	23 Apr. 1990
Nepal	14 Dec. 1955
Netherlands	10 Dec. 1945
New Zealand	24 Oct. 1945
Nicaragua	24 Oct. 1945
Niger	20 Sep. 1960
Nigeria	7 Oct. 1960
Norway	27 Nov. 1945
Oman	7 Oct. 1971
Pakistan	30 Sep. 1947
Panama	13 Nov. 1945
Papua New Guinea	10 Oct. 1975
Paraguay	24 Oct. 1945
Peru	31 Oct. 1945
Philippines	24 Oct. 1945
Poland	24 Oct. 1945
Portugal	14 Dec. 1955
Qatar	21 Sep. 1971
Republic of Korea	17 Sep. 1991
Republic of Moldova	2 Mar. 1992
Romania	14 Dec. 1955
Russian Federation	24 Oct. 1945
Rwanda	18 Sep. 1962
Saint Kitts and Nevis	23 Sep. 1983
Saint Lucia	18 Sep. 1979
Saint Vincent and the Grenadines	16 Sep. 1980
Samoa	15 Dec. 1976
San Marino	2 Mar. 1992
Sao Tome and Principe	16 Sep. 1975
Saudi Arabia	24 Oct. 1945
Senegal	28 Sep. 1960
Seychelles	21 Sep. 1976
Sierra Leone	27 Sep. 1961
Singapore	21 Sep. 1965
Slovakia	19 Jan. 1993
Slovenia	22 May 1992
Solomon Islands	19 Sep. 1978
Somalia	20 Sep. 1960
South Africa	7 Nov. 1945
Spain	14 Dec. 1955
Sri Lanka	14 Dec. 1955
Sudan	12 Nov. 1956
Suriname	4 Dec. 1975
Swaziland	24 Sep. 1968
Sweden	19 Nov. 1946
Syrian Arab Republic	24 Oct. 1945
Tajikistan	2 Mar. 1992
Thailand	16 Dec. 1946
The former Yugoslav Republic of Macedonia	8 April 1993
Togo	20 Sep. 1960
Trinidad and Tobago	18 Sep. 1962
Tunisia	12 Nov. 1956
Turkey	24 Oct. 1945
Turkmenistan	2 Mar. 1992
Uganda	25 Oct. 1962
Ukraine	24 Oct. 1945
United Arab Emirates	9 Dec. 1971
United Kingdom of Great Britain and Northern Ireland	24 Oct. 1945
United Republic of Tanzania	14 Dec. 1961
United States of America	24 Oct. 1945
Uruguay	18 Dec. 1945
Uzbekistan	2 Mar. 1992
Vanuatu	15 Sep. 1981
Venezuela	15 Nov. 1945
Viet Nam	20 Sep. 1977
Yemen	30 Sep. 1947
Yugoslavia	24 Oct. 1945
Zaire	20 Sep. 1960
Zambia	1 Dec. 1964
Zimbabwe	25 Aug. 1980

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* Dotted line represents approximately the Line of Control in Jammu and Kashmir agreed upon by India and Pakistan. The final status of Jammu and Kashmir has not yet been agreed upon by the parties.

The designations employed and the presentation of material on this map do not imply the expression of any opinion whatsoever on the part of the Secretariat of the United Nations concerning the legal status of any country, territory, city or area

1 BOSNIA AND HERZEGOVINA
2 CROATIA
3 YUGOSLAVIA
4 SLOVENIA